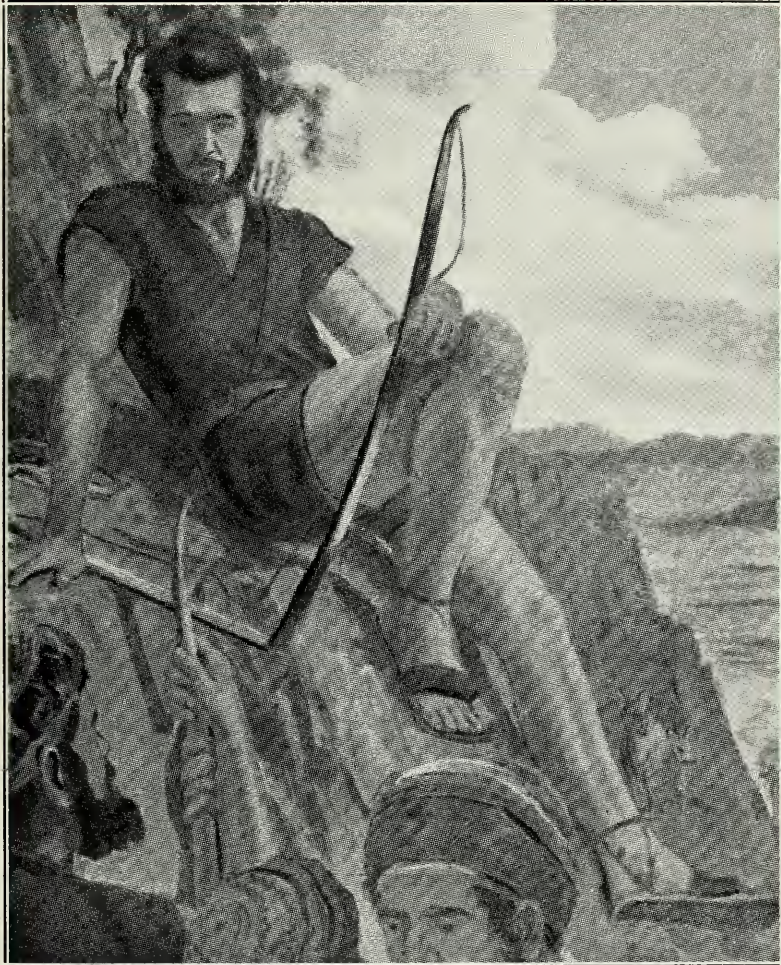


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Museum 1354

And again, I would that ye should learn that he only is saved who endureth unto the end. Even so. Amen.
—Doctrine and Covenants 53: 7

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THIS WEEK'S COVER—

THE sixth in a series of Book of Mormon oil paintings by Elder J. Leo Fairbanks for the Deseret Sunday School Union, is seen on this week's STAR. "We did travel for the space of many days, slaying food by the way with our bows and arrows, and our stones and our slings. . . . I, Nephi, did break my bow which was made of fine steel. My brethren were angry because we did obtain no food. . . . And Laman and Lemuel and the sons of Ishmael did begin to murmur."

I Nephi 16: 14-29

What Is Sin?

By ELDER RULON S. WELLS

(Of the First Council of Seventy)

ADAPTED FROM A RECENT ADDRESS

THE burning questions of good and evil constitute the most important problem that has ever confronted the children of men. There is no end to the variations in which this problem presents itself. There are so many manifestations of it that one is almost lost in a labyrinth of confusion.

These questions are often asked: What is good and what is evil? What is sin? What is the cause of sin, and what is its cure? What is vice?

Many varied opinions are given in answer to these questions, and it is astonishing to see how much misinformation and wrong conceptions are entertained by those who attempt to answer. Even those who are trying to solve the problem of vice and how to deal with it are greatly confused in regard to the real causes that lie under all of these evil manifestations.



Elder Wells

We hear remarks like this, that "it is highly improbable that gambling, alcoholism, prostitution, drug addiction and other forms of vice can ever be stamped out." Among the reasons given the first is "the unchanging nature of human appetites" and that "as long as that shall remain there will be vice."

What absurd misconceptions men have of sin! They blame it on human nature. When they make such statements as that, it is a libel against Deity. Human nature is not evil. Man has been fashioned and formed in the image of God, not only in his physical image, but in all of his divine attributes. There are no evil ones. Man possesses every one of them; as a child of God he has inherited them from his divine parents. We are God-like—not sensual and devilish—by nature.

It is true that men have become devilish and sensual through transgression, but they are not by nature so; that is quite a different matter. By nature they are divine, formed and fashioned in the image of God, inheriting from Him all of His divine attributes. God possesses those attributes fully developed—in their perfect form;—mankind, the children of God, possess them in embryo and in very imperfect form, but with infinite potentialities for development, and in the course of our eternal progress there is opportunity that we may perfect them and become indeed like God—which is the divine purpose in our being here on earth. Then do not blame evil upon human nature, for our appetites, our passions and natural urges are divine and are all designed for our happi-

(Continued on page 59)

*B*rowsings in Brief . . .

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THE courage we desire and prize is not the courage to die decently but to live manfully.—Carlyle

* * *

THE vice of our theology is seen in the claim that the Bible is a closed book and that the age of inspiration is past.—Emerson

* * *

POINT thy tongue on the anvil of truth.—Pender

* * *

SHADOW owes its birth to light.—Gray

* * *

VANITY rests on the opinions of others—pride on our own.—Ingersoll

* * *

WE should have a few bars in our character—very far apart but iron.—Lady Asquith

* * *

You can't change the past but you can ruin a perfectly good present worrying about the future.
—Unknown

* * *

HE drew a circle that shut me out; heretic, rebel,
a thing to flout,
But love and I had the will to win;
We drew a circle that took him in.—Markham

* * *

SATAN trembles when he sees the weakest saint upon his knees.—Cowper.

* * *

Do not make evil gains; evil gains are equivalent to losses.—Hesoid

* * *

WISE men are wise through their association with the wise.—Unknown

Confidence

By LORIN F. BUTLER

FROM THE IMPROVEMENT ERA

AN early morning zephyr sweeping down the canyon met the circular camp of the little emigrant train and broke in eddying currents around the covered wagons. Mary Anne, fresh and cheery in a bright gingham dress, drew her grey shawl closer about her shoulders and moved with her frying pan and pancake batter to the other side of the fire. The ribbon of smoke wavered for a moment, then followed her. She rubbed her smoke-filled eyes.

"Fiddlesticks!" she exclaimed impatiently.

"Smoke allus follers the purtiest," chuckled a masculine voice. "You see it don't bother me."

Mary Anne looked up in surprise to find the keen, blue eyes of the old trapper, Bill Tarkin, smiling down at her. She liked Old Bill with his indispensable rifle and his leathery brown face that wrinkled so easily into a happy smile. His presence in the camp made the journey much more pleasant. She smiled back and then broke into a hearty laugh as the smoke from the fire turned and enveloped him.

"You look as fresh as a buttercup, Mary Anne," he said as he moved to her side of the fire. "Them Injun signals that we saw on the hill last night must not have kept you from havin' a good night's sleep."

"No," she answered, "I don't worry much about the Indians; they won't bother us."

"Well, they ain't never done, but we're gettin' into the country now where they're most usually at their worst. Your pa stood guard last night, didn't he?"

"Yes, he and Allan Motte."

"Allan Motte. So that's why you're so certain the Injuns won't bother. Hm-m. Well, I reckon your right; a handsome, strappin' young feller like Allan wouldn't let no pesky redskin carry you off."

"Now, Mister Tarkin," she said, "that wasn't what I meant at all." She looked up at him and her face grew serious. "I feel the same way about it no matter who is on guard duty. You see, we came out here to make homes and to find peace, and I don't think our protection is left entirely to human hands. We treat the Indians fairly and we take precautions against attack, but still I have confidence that He who led us out here is watching over us."

"You Mormons are a queer lot," he remarked meditatively. "You know how treacherous and bloodthirsty the blamed Injuns are and still you talk of holdin' 'em off with faith and confidence. You know what happened to Marcus Whitman and his family because they trusted the Injuns and wasn't prepared to defend themselves."

"I know, but—well, you have faith, too, Mister Tarkin, else you wouldn't be here."

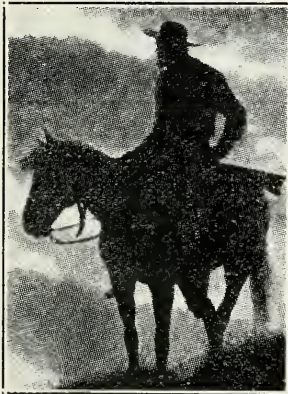
"Yes, I have faith, but it's faith in the white man's alertness and in the business end of a good rifle."

* * *

Jed Aranby and Allan Motte, the two men who had been standing guard at a point of rocks a hundred yards away, were returning to camp. Bill Tarkin's eyes twinkled with satisfaction as he watched them.

"There is the reason why I could sleep well," he explained. "I knew those fellows were on guard out there with their rifles ready. My faith was a faith in them."

The two guards leaned their rifles against the wagon wheel and came up to the fire. Old Bill tossed more wood on the flames and then picked up the weapons and looked at them fondly. He was a lover of good fire-arms and these guns pleased him. They were high-powered Winchesters exactly alike. He squinted over the sights at an imaginary Indian, clicked his tongue, and grinned.



"Mighty nice little weapons," he said. "Yes, Mary Anne, I got plenty good solid confidence, I guess—confidence in tangible things like these and the boys that use 'em." Bill put the guns down and moved on in his morning visits around the circle of wagons.

"They are good guns," Jed remarked. "And it's pretty hard to tell 'em apart."

"Yes," Allan agreed, "they're twins. It was a lucky thing for me that they are the same calibre." He grinned sheepishly at his companion and went

on. "When Captain Andrews asked me to stand guard with you last night, I didn't have a single cartridge in my gun. I was right out, but, our guns being the same, I knew I could get some from you if I needed them."

"You—" the older man's face whitened for an instant and then flushed crimson, "you didn't have any shells for your gun?"

"I guess it does sound ridiculous to an old scout like you."

Jed shook his head and silently watched the flames as they twisted and leaped in a miniature war dance.

Jed looked up from the fire. "Ridiculous," he repeated slowly, half to himself, "yes, because—I didn't have any ammunition either!"

Talks On Doctrine

By ELDER MATTHIAS F. COWLEY

RESURRECTION

SCEPTICAL people continually deny the principle of resurrection of the dead. Many scientific men have scoffed at the idea of an actual re-assembling of the particles of the human body and bringing it forth from the grave. One would think, as time continues to bring forth the wonderful developments of science, which were the "impossibilities" of a century ago, that it is unreasonable to doubt the possibility of anything which would prove a blessing to mankind, however remarkable.

One hundred years ago a man would have been considered insane had he predicted that an instrument such as the X-ray, by which a photograph of the interior of the human body can be taken, would be invented. This is but one of the many achievements of modern times, which has many others just as wonderful as the X-ray.

If such things are attainable by the intelligence given to mortal man, is it not equally possible that the elements which enter into the composition of the human body can be re-assembled and brought to life by our Creator, who is omniscient and omnipotent?

Is the resurrection any more unaccountable from a natural and scientific point of view than the formation of the human body before its birth into the world? Many wonderful things happen in nature which are recognized as true occurrences even though the most learned of the scientific men has been unable to explain why they happen.

The elements in any substance can not be annihilated. They may be changed from one form to another, but they are not destroyed. Wheat by a grinding and separating process is made into flour, bran, and shorts. By another process the flour is made into bread. Each change produces an article very different in appearance from the one preceding it, and yet the same elements are in each. They go on forever. They are eternal and indestructible.

This being true in all forms of vegetable life, it must also be true of human life. Christ was the first fruits of the resurrection and Matthew tells us that at the resurrection of the Lord, "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27: 52-53) "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15: 22)

The change from the mortal to the immortal is: That as blood is the life of the mortal body, so the spirit is the life of the immortal body. Christ, the pattern of the resurrection provided for all mankind, was resurrected with flesh, bones, and other elements of the body with spirit taking the place of blood.

Glasgow Branch Wins First Prize

SHEFFIELD BRANCH with a fund of £59:6:5 placed first in the yearly Building Fund Contest for 1938, sponsored by the British Mission M.I.A. with Dr. Ray M. Russell as the prize donor. According to figures tabulated by the mission secretary, Fred H. Thompson, Hyde Branch with £29:0:0 deposited during the year, is second place winner. Glasgow Branch was third with the tidy sum of £26:10:0 to its credit. Nottingham (£20:1:0), Hucknall (£16:16:6), Sparkbrook (£5:17:0), North London (£5:5:0), Lowestoft (£4:0:0), Bristol (£3:0:0), Catford (£2:0:0), Doncaster (£1:17:10), Luton (£1:6:3), and Leeds (£1:0:0) placed in order.



Dr. Russell

First prize of £5:0:0 goes to Glasgow Branch; second prize, £3:0:0, will become the property of Nottingham Branch; and third prize, £2:0:0, was won by Hucknall Branch. Sheffield and Hyde Branches have shared in the prize-money in previous years and are therefore not eligible for this year's prizes, but are ranked as first and second for the year in total amounts deposited. Sheffield Branch is to be commended for its large fund. This year it has formally opened its new chapel and recreational hall, one of the mission's finest buildings. Hyde Branch's fund is also worthy of mention and praise since each year this active branch adds a very substantial sum to its total deposit.

Glasgow and Nottingham Branches have been close competitors for the top prize for the past four or five months with the former taking over first place during the last few weeks of the contest. Hucknall Branch came through with a large deposit the closing days to safely secure third prize.

Branches entering the inter-branch fund competition are to be commended for the sums they have been able to get together. Donations, socials, assessments, etc., have all played a part in the total funds accumulated during the year.

The activity displayed in the contest during the year and the funds assembled speak well for branch building activity in the future.—M. J. A.

THURSDAY, JANUARY 26, 1939

EDITORIALS

Gambling And Games Of Chance

THE increase of gambling in various forms is deplorable. We regret to see devices available to our youth where they are encouraged to risk a penny in the hope of winning some prize. This practice encourages the desire to get something for nothing, which is demoralizing.

We warn our people against pools of all kinds, against betting on horse races, taking chances or participating in any enterprise which encourages the gambling instinct.

Certainly there can be no justification for resorting to games of chance in socials, parties or functions under the jurisdiction of Church leadership, Church members or in any of our buildings.

Leaders Should Not Encourage Gambling

THAT the money may be used for worthy or charitable purposes does not justify employing such means. District and branch presidents, officers of auxiliary organizations and all who have charge of meetings, socials or entertainments should refuse to permit any method of raising funds which would in any way encourage gambling.

Church authorities have often written and spoken against games and devices of chance. That the saints and friends in Britain may again be warned we reproduce part of an article written by President Joseph F. Smith in 1908 in "The Improvement Era":

President Joseph F. Smith Quoted

"GAMES Of Chance. To Whom It May Concern: Among the vices of the present age gambling is very generally condemned. Gambling under its true name is forbidden by law, and is discountenanced by the self-respecting elements of society. Nevertheless, in numerous guises the demon of chance is welcomed in the home, in fashionable clubs, and at entertainments for worthy charities, even within the precincts of sacred edifices. Devices for raising money by appealing to the gambling instinct are common accessories at church socials, ward fairs, and the like.

"Whatever may be the condition elsewhere, this custom is not to be sanctioned within this Church; and any organization allowing such is in opposition to the counsel and instruction of the general authorities of the Church.

"Without attempting to specify or particularize the many objectionable forms given to this evil practice amongst us, we say again to the people that no kind of chance game, guessing contest, or raffling device can be approved in any entertainment under the auspices of our Church organizations.

"Let it not be thought that raffling articles of value, offering prizes to the winners in guessing-contests, the use of machines of chance, or any other device of the kind is to be allowed or excused because the money so obtained is to be used for a good purpose. The Church is not to be supported in any degree by means obtained through gambling."

We reproduce this article in answer to a number of enquiries recently received from various districts asking for an authoritative pronouncement on this matter and we think the above should be sufficiently definite to set the question at rest.

—HUGH B. BROWN

Tribute To President Gregson

THE Church suffers a very distinct loss in the passing of President William Gregson who died at Macclesfield on the 29th day of December, following a brief illness. President Gregson since joining the Church in 1902, has not only been a devout Latter-day Saint, a fearless defender of the truth, a generous and loyal supporter of the authorities under whom he has laboured, but has been an efficient, energetic, though ever-humble presiding officer and executive in the Manchester District.

Had The Confidence, Love And Support Of All

PRESIDENT GREGSON had the full confidence of the mission authorities, the love and support of the people over whom he presided, the respect and admiration of his business associates. In all his dealings he brought credit to the Church.



**President
Gregson**

The mission authorities, the elders labouring in the British Mission and the saints unite in expression of sorrow and sympathy. May Sister Gregson and her family find comfort and solace in the memory of a life well spent. Let us be grateful that he was permitted to stay so long with us, that he lived so abundantly, that he so splendidly exemplified the life of a true Christian. We trust his sons may follow in his footsteps, that his friends may heed his warning, the saints may take his counsel, and that we may all emulate his fine example that when we too have finished our life's labours we may be deemed worthy to again associate with him.

What comfort we find in the hope of the dawn which lies beyond the sunset. Night has ever been the harbinger of day, autumn is a prophecy of spring, death a herald of life, and life is immortal.

There is no goal at which we "arrive" and arriving abide. We believe not only in eternal life but in that infinitely greater thing, eternal progress. Let us then, as our loved ones leave us, turn our faces hopefully towards the dawn and courageously await the sunrise.—HUGH B. BROWN

What Authorities Say Of Liquor And Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

"IF good people faced the facts I do not believe drink would be allowed to go on doing its deadly work for a single month."—Dr. J. D. Jones.

"NO man can smoke and drink and remain a champion for any time."—Dr. Peltzer, Olympic Runner.

"ONE of the saddest things that can be said about alcohol is that many a life that otherwise had kept its purity, but now inhabits the underworld, entered the path that leads to the gutter whilst under its influence."—Mr. Arthur Evans, M.S., M.D., F.R.C.S., Westminster Hospital.

"ALL my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius."
—Upton Sinclair, in "Money Writes."

"IN reality we have no proof that a minimum and permissible dose of alcohol exists at all."—Sir Victor Horsley, M.D., a distinguished British surgeon.

"FOR myself, I wish the smokers would not smoke at all. I think the habit brings in a train of other habits. But the injunction I give to smokers is, test yourself. Find out if you are slave or master. Go for a week without smoking. If at the end of the week you are as easy in mind and body, as good-natured, as "well-balanced" as you were, then you have a right to say to me that you were not a slave when the week began. But if you cannot say this, then it is quite time that you could. If you find that you are fretful, nervous, excited, low-spirited, uneasy, because a certain leaf from Virginia or from Cuba has not been rolled up in a certain way, then you find that you are very near to personal slavery. It is quite time that you threw off that slavery, and your test has come none too soon."—Edward Everett Hale.

WHAT IS SIN ?

(Continued from page 50)

ness and well-being, and only through transgression do they become evil—when perverted, distorted or corrupted.

Are God's purposes failing simply because sin and iniquity continue to exist among us? Nay, not so. This is an individual fight against sin. The generations of men come and go and each generation and each individual member is in the position where he must act for himself and choose between good and evil.

There is no virtue in doing good under compulsion and likewise there is no vice in doing evil under compulsion. And, furthermore, if we had no knowledge of good and evil, sin would be impossible. Where there is no law there can be no condemnation. We are responsible only for that which we do in the exercise of our free agency, and according to the light—or knowledge of good and evil, which has been given us.

For this reason God has endowed us with these divine attributes and our problem is to develop these and all the others through obedience to the will of God and to reject the devil's substitutes or counterfeits.

Let me enumerate a few of these divine attributes which our Heavenly Father has transmitted to His sons and daughters dwelling upon the earth and to indicate how they may become vices under diabolical influences. Every virtue has its kindred vice. For example:

1. Economy becomes stinginess. Some men think they are economical when, as a matter of fact, they are only stingy.

2. Self esteem becomes egotism, a miserable substitute for a divine attribute.

3. Pride becomes vanity. I think it must be vanity "that goeth before the fall."

4. Fear is a divine attribute and must not be confused with cowardice. "Be not afraid of the face of man, but fear God and keep his commandments." "The fear of the Lord is the beginning of wisdom." Even the Lord would fear to do evil.

5. Acquisitiveness, or thrift—the faculty that enables one to acquire wealth; but when perverted becomes greed and avarice, these soul destroying vices—the love of money which we are told is the root of all evil.

6. Faith, a sublime and saving attribute of Deity. A minister, not orthodox however, once said to me: "There is one thing you have in your Church which I don't like." "And what is that?" I inquired. "That is what you call faith." "What's the matter with faith?" again I inquired. "Just think," he said, "to believe everything you hear." "But sir, you have mistaken faith for credulity. The Lord does not want us to believe everything we hear." "What does the Lord want us to believe?" "Believe on the Lord Jesus Christ and thou shalt be saved."

7. Love—this is the greatest of all the divine attributes—sometimes it is called Charity—which is the pure love of Christ, the biggest thing in all the world. Even this, under diabolical influences, becomes lust—the very embodiment of everything that is vile—the devil's counterfeit.

Are there any virtues that may not be perverted or distorted? Any divine attributes that may not be corrupted? Any good thing whatever that some devil does not try to counterfeit?

The government issues currency in various denominations—ten shillings, one pound, five pounds, and so on and these are legal tender all over the land, and easily exchanged in foreign lands, but some devil will make counterfeits and palm them off for genuine. The government also issues silver coins in various denominations, but some devil will take a baser metal and gild it over with silver and palm it off for genuine, but they are all counterfeits. Then do not despise the pure gold of religion because the devil makes a counterfeit of it in hypocrisy. Beware of counterfeits, there are many, many false religions. There is only one that is genuine, namely, the religion of our Lord, the Gospel of Jesus Christ in its purity as restored to the earth in the day and age in which we live, through Joseph Smith, the Prophet.

What is the purpose of it all and why does the Lord permit evil opposition? For a direct answer to this question, let me cite to you the following:

“And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

“Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.” (II Nephi 2: 15, 16)

We have also seen the two opposing influences, the one the spirit of Christ leading and enticing us to partake of the fruit of the tree of life, thus leading us to God; and the other, the devil enticing men to partake of the forbidden fruit, thus leading us away from God and to our destruction.

The divine purpose, therefore, is made plain: Our Heavenly Father like any natural father desires to bring us back into His presence, to dwell with Him in His celestial kingdom throughout the endless ages of Eternity; but before this can be brought about we must be sanctified from all unrighteousness that we may be prepared for celestial glory. (See D. and C. 88: 18)

No unclean thing can enter there. Obedience to the Gospel of Jesus Christ is the necessary preparation, for in this provision is made for the remission of all our sins, “even though they be as scarlet, yet shall we be made as white as wool,”

washed clean in the blood of the Lamb of God. Now, therefore, here is the cure, a panacea for every ill: Believe on the Lord Jesus Christ whom God hath sent to atone for all our sins. Repent, for "except ye repent ye shall all likewise perish." And be baptized by immersion for the remission of your sins by one who is duly commissioned of Jesus Christ to perform that sacred ordinance, and receive the gift of the Holy Ghost by the laying on of hands by a duly authorized servant of God.

British Saint Called On Mission

EMMMA OEHLKE of Chiswick Branch, London District, is the first lady member of the Church in Britain to receive a call from the First Presidency to serve as a missionary in a foreign country, according to available mission records. She was recently called to labour in the Netherlands Mission.



This signal honour comes to one of Britain's most devout and loyal Church members. Sister Oehlke, who departed for Holland, Tuesday, January 17th, has been a diligent and able worker in the Chiswick Branch. Her general activities in the branch and special work in the Primary department have indeed been praiseworthy.

Emma Oehlke Members of the Church wish her God's choicest blessings and sincerely hope that untold joy and happiness will be her's through willingness to be of service to the Church.

Elders' Conferences Held

PLANS and policies for future activities were fully discussed and adopted at Elders' Conferences held in Bradford, January 11th and 12th for missionaries in Hull, Irish, Leeds, Liverpool, Manchester, Newcastle, Nottingham, Sheffield and Scottish Districts, and in London, January 18th and 19th for missionaries in Birmingham, Bristol, London, Norwich and Welsh Districts, the Millennial Chorus and the Mission Office. Mission President Hugh B. Brown presided over all sessions.

During the meetings topics and problems were spoken upon by missionaries representing the various districts, projects and auxiliaries. This was followed by group discussion and individual suggestions.

The gatherings found the missionaries as a whole to be in fine physical condition and their various individual reports were encouraging. General activity and progress in the missionary work is satisfactory and the outlook for the future looms bright.

News of the Church in the World

DONATION by an advertising company in Utah of 82 billboards for use over a three months period

is expected to materially aid the Church's anti-liquor-tobacco campaign during that time. The boards

will be used to display statements of prominent men from various professions, including athletes, statesmen, business men, doctors, etc., as to their views on the detrimental

effects of alcohol and tobacco.

Elder Joseph F. Merrill, of the



Elder Merrill

Council of the Twelve, and head of the campaign, with his committee has already selected a number of statements to be used, the authors including such men as William Gladstone, Thomas A. Edison, David Starr Jordan, George Washington and Henry Ford.

STIMULATED by the above-mentioned gesture, another large advertising company has placed an additional 30 billboards at the disposal of the committee. This new support is being heartily welcomed, as the boards are in the population centres, and along with the other, boards, which cover the highways of the state, should prove a highly effective unit of the campaign.

Of Current Interest

CANADA extracts from tourists £60,000,000 during a prosperous year, giving this trade almost equal ranking with the mineral production. Authorities give a large part of the credit to the national parks, wild life sanctuaries which offer accommodation to all classes of travellers. One of the real services done by the parks is the preserving of the American bison, or buffalo, the herds now yielding 2,000 animals every year for meat and skins.

ACCURACY that can determine the bend put in a table top by placing a shilling on it, and that divides "hairbreadth" accuracy into 3,000 parts, makes possible the mass production today of motor cars, watches, typewriters and other machines with compact moving parts. The Bureau of International Weights and Measures maintains standards of practically unvarying constancy, as near, at least as human ingenuity can make them. The metre, a unit of measurement born in 1799, is defined as the "ten-millionth part of the earth's polar

quadrant passing through Paris." The standard for the world, carefully guarded behind five iron doors, each with triple locks, comes very close to this definition. Exact copies are possessed by each of the nations which signed the international treaty in 1875, and every two years can be checked with the "mother of metres." The standard for the yard is at the British Board of Trade in Westminster, and consists of two gold plugs in a bronze bar, the lines on which are exactly one yard apart at 62 degrees Fahrenheit. There are four standards of the "international kilogram." The first is used to check the working standards every 10 years, the second only once each century, the third once in 1,000 years. This is done as a check on the "few hundreds of thousandths of a milligram" of weight that is lost each time one of the platinum standards is used. The fourth is to be used only once in 10,000 years, and therefore is not scheduled to be touched until 11,875 A.D.

MOTORING around the continent of Australia in 23½ days, two young citizens of Melbourne recently halved the record time for the trip, the former fastest time being 45 days, established two years ago. This trip is no longer considered unusual but, according to observers, still requires careful planning and a bit of good driving to accomplish. Due to a period of rain in the north part of the country the average was cut down nearly 200 miles per day below what was figured. The two drivers travelled 9,000 miles, averaging 385 miles per day, taking only a day and a half longer than it took the pilots of the first aeroplane to circle the continent. Some idea of the jolts received during the journey, much of which was over country entirely free of roads, can be gained from the account of one of the drivers, who wore out four pairs of trousers during the three weeks.

PRESERVING of Spain's art treasures has proved a gigantic task to the council organized for that purpose three weeks after the outbreak of the civil war, but they have not worked in vain. The council is organized in both Republican and Nationalist territory, and has gathered huge collections in recognized centres such as Valencia, Barcelona and Madrid. Both public and private collections have been brought to these cities for safer keeping, and some idea of the size of the undertakings can be gathered by reading a list of the collection in Madrid. Rare books numbering 1,700,000 are gathered there; there are 6½ square kilometres of carpets and tapestries, 90,000 pieces of pottery, 7,000 articles of church vestments, 14,000 fans and 10,000 pieces of furniture. All are carefully filed and packed, and stored in buildings with architectural re-enforcements for special protection.

From the Mission Field

Appointments—

Elder David S. King was appointed supervising elder of London District on Thursday, January 19th.

Elder Ivan V. Miller was appointed supervising elder of Welsh District on Thursday, January 19th.

Elder Marvin J. Ashton was appointed supervising elder of the British Mission Office on Saturday, January 21st.

Transfers—

On Thursday, January 19th, the following transfers were effected:

Elder Scott R. Clawson was transferred from Norwich District to the Millennial Chorus.

Elder Gustaf L. Larson was transferred from Bristol District to Birmingham District.

Elder Clovis H. Jordan was transferred from Norwich District to Newcastle District.

Elder Samuel S. Mussér was transferred from Birmingham District to London District.

Doings in the Districts—

BIRMINGHAM—A social gathering honouring the 25th anniversary of

the wedding of Brother and Sister John B. Ward was held in Staffordshire Branch on Wednesday, January 11th. Music was provided by piano accordians played by Mr. Victor Palmer, Mr. Alfred James and Brother John R. Goodman. Refreshments were brought by the members of the branch and arranged by Sisters Alice Moore and Annie Parkes.

BRISTOL—An item of interest in Plymouth Branch recently was the ordination of Thomas R. Harris to the office of elder. Brother Harris is a member of the Church who lived in Salt Lake City for a number of years, returning to this country about five years ago. His father, a member in Welsh District, made a special visit to Plymouth to see the ordination of his son performed by Elder Paul V. Strebel.

HULL—Elder Daniel Garn Heaton was honoured at a farewell party held in Hull Branch Chapel on Monday, January 16th. Sister Amelia Ransom and Elder Mac C. Mathe-

son directed the entertainment, and a valet case was presented to Elder Heaton by the members of the branch in attendance.

An address before the Newland Branch Toc H group was given by Supervising Elder William G. Wofindon on Tuesday, January 17th. Mr. Reginald Carr of Belfast arranged the lecture which was followed by an active discussion among the group of the history and principles of Mormonism.

LEEDS—On Monday, January 16th, a Primary children's New Year party was held in Leeds Branch Hall under the direction of Sisters Mona and Doris Camm, Primary mothers. A luncheon was served, followed by games directed by Elder Jesse A. Moench, assisted by Sisters Rose Mugleston and Marjorie Smith, lady missionaries.

LIVERPOOL—On Saturday, January 7th, the Primary children of Liverpool Branch were entertained at a party. Games and a programme were enjoyed under the direction of Sister Edna Currin, Primary mother, Sister Doris Currin, secretary, Sisters Marjorie Patey and Lillian Currin, and Sisters Dorothy Herron and Doris Pratt, lady missionaries.

A farewell social honouring Elder Wendell D. Jenkins and Sister Doris Pratt, lady missionary, was held in Liverpool Branch Hall on Monday, January 9th, under the direction of Branch President George E. Patey. A variety programme was presented, followed by games and refreshments, the latter being served under the direction of Sisters Marie Fyfe and Ada Currin. Gifts were presented to the missionaries as a token of esteem from the branch.

LONDON—Catford Branch Primary children were the guests at a party held at the home of Brother Fredrick Neal on Thursday, January 12th. Brothers Neal and William Wood supervised the games and other amusements, and refreshments were served by Sisters Gladys Wood and Eleanor Dennis and Mrs. May Neal. Gifts were distributed to the children and adults present by Sister Dennis.

Luton Branch held a Primary party at the branch hall on Wednesday, January 11th, Branch President William H. Gadd directing the entertainment. A special feature of the evening was the showing of a film, "Robinson Crusoe" through the courtesy of Mr. W. Wade. Refreshments were served by Sisters Joan Smith, Violet Clayton and Iris Simpson, after which Elder Rodney W. Tew presented prizes to the deserving children.

MANCHESTER—A memorial service for William Gregson, former district president, was held in Manchester Branch Hall on Sunday, January 8th. Speakers who paid tribute to Brother Gregson were Brother Albert Kershaw, president of Oldham Branch, Brother Bertram W. T. Norman, of the district presidency, Sister Florence Robinson and Elders Clarence A. Beckstrom and Myron R. Brown.

NORWICH—On Saturday, January 7th, in Norwich Branch Hall a children's party was held, under the direction of Sunday School Superintendent Bert Martins. A programme of games, followed by refreshments was arranged by the Sunday School officers. Prizes were presented to the children by Branch President Alfred Woodhouse.

DEATHS

STEEL—Funeral services for Mrs. Elizabeth Steel, who died on Friday, January 6th, were held at her home on Monday, January 9th. Elder M. Floyd Clark delivered an address, and musical numbers were given by a mixed chorus, composed of missionaries and saints. Supervising Elder Henry M. Taggart conducted the service, and the grave in Pudsey cemetery was dedicated by Elder Coe R. Larkin.

WARNES — Sister Ann Haslam Warnes, a member of Bradford Branch, died on Tuesday, January 10th. Funeral services were held on Friday, January 13th, in Bradford Branch Chapel. Supervising Elder Henry M. Taggart conducting. The mixed chorus provided the musical items, Elder Coe R. Larkin addressed the group, and the grave in Lidget Green cemetery was dedicated by Elder M. Floyd Clark.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- | | | |
|--|--|---|
| <p>Aberdeen:
Corn Exchange,
Hadden Street,
Off Market Street.</p> <p>Accrington:
*L. D. S. Hall,
Over 9, Church St.</p> <p>Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.</p> <p>Barnsley:
Arcade Buildings.</p> <p>Batley:
*L. D. S. Hall,
Purwell Lane.</p> <p>Belfast:
†Arcade Buildings,
122, Upper North St.</p> <p>Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.</p> <p>Blackburn:
L. D. S. Hall.
Saving Bank Chambers,
Lord Street, West.</p> <p>Bolton:
Corporation
Chambers.</p> <p>Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.</p> <p>Brighton:
105, Queen's Road.</p> <p>Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.</p> <p>Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.</p> <p>Carlisle:
L. D. S. Hall,
Scotch Street.</p> <p>Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.</p> <p>Clayton:
*Central Hall.</p> <p>Derby:
Unity Hall.</p> <p>Doncaster:
*L. D. S. Hall,
Trafford Street.</p> <p>Dublin:
†L. D. S. Hall,
8, Merrion Row.</p> <p>Eastwood:
Library, Church St.</p> <p>Edinburgh:
Ruskin House,
15, Windsor Street.</p> <p>Gainsborough:
*L. D. S. Hall,
Curtis Yard.</p> | <p>Gateshead:
Westfield Hall,
Westfield Terrace.</p> <p>Glasgow:
L. D. S. Hall,
4, Nelson Street.</p> <p>Gravesend:
Freeborn Hall,
Peacock Street.</p> <p>Great Yarmouth:
L. D. S. Hall,
33a, Regent Street.</p> <p>Grimsby:
Thrift Hall,
Pasture Street.</p> <p>Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.</p> <p>Hucknall:
*Byron Buildings.</p> <p>Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.</p> <p>Hyde:
L. D. S. Hall,
Reynolds Street.</p> <p>Kidderminster:
L. D. S. Chapel,
Park Street.</p> <p>Leeds:
*L. D. S. Hall,
5, Westfield Road.</p> <p>Leicester:
All Saints' Open,
Great Central Street.</p> <p>Letchworth:
Vasanta Hall,
Gernon Walk.</p> <p>Liverpool:
L. D. S. Chapel,
301, Edge Lane.</p> <p>London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.</p> <p>Loughborough:
Adult School.</p> <p>Lowestoft:
L. D. S. Hall,
20, Clapham Road.</p> <p>Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.</p> <p>Mansfield:
39a, Albert Street.</p> <p>Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.</p> | <p>Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.</p> <p>Middlesbrough:
L. D. S. Hall,
188, Linthorpe Road.</p> <p>Nelson:
*L. D. S. Hall,
10, Hibson Road.</p> <p>Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.</p> <p>Nottingham:
L. D. S. Hall,
8, Southwell Road.</p> <p>Norwich:
L. D. S. Chapel,
60, Park Lane.</p> <p>Nuneaton:
Masonic Hall.</p> <p>Oldham:
L. D. S. Hall,
Neville Street.</p> <p>Plymouth:
L. D. S. Hall,
34, Park Street,
Tavistock Road.</p> <p>Pontillanfraith:
Enquire:
81, Brynteg Street.</p> <p>Preston, Lancs:
L. D. S. Hall,
7, Lords Walk,
Off North Road.</p> <p>Rawmarsh:
L. D. S. Hall,
Main Street.</p> <p>Rochdale:
L. D. S. Chapel,
Lower Shcrif St.</p> <p>Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.</p> <p>Shildon:
*L. D. S. Hall,
100, Main Street.</p> <p>Skelton:
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea</p> <p>South Shields:
L. D. S. Chapel,
98, Fowler Street.</p> <p>St. Albans:
49, Spencer Street.</p> <p>Sunderland:
L. D. S. Chapel,
18, Tunstall Road.</p> <p>Tipton, Wolverhampton
L. D. S. Hall,
Washington Building
Berry Street.</p> <p>Varteg:
Memorial Hall.</p> <p>West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.</p> <p>Wigan:
*L and Y Station</p> |
| †—6.15 p.m. | *—6.00 p.m. | †—7.00 p.m. |
| | | †—2.30 p.m. |

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